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ABSTRACT

This pilot study examined the psychological and emotional stresses faced by new Chinese immigrant teenagers upon entering a new cultural environment. Interviews with teenagers (n=22) from three different political and economic areas of China and some of their parents (n=10) and school guidance counselors (n=2) indicate that these youth, because of the impact of two cultures, cannot grow up in the same way as native Chinese or mainstream American teenagers. Analysis of both traditional psychodynamic structures in the Chinese personality and the American conception of the rules that govern social behavior reveal these newcomers' confusion and frustration in the new environment, in school, with parents, and with friends. These new Chinese immigrant teens' psychological and emotional crises are more serious than the language problem alone, which is temporary, because psychological stressors may permanently affect a person's nature, disposition, and life goals. These findings alert society, schools and parents to cooperate effectively on meeting these adolescents' psychological and emotional needs in order to bring them up to be successful adults. Contains 3 case studies, 63 references, and student, parent, and guidance counselor questionnaires used. (Author/RB)

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UNDERSTANDING NEW IMMIGRANT TEENAGERS:

THEIR PSYCHOLOGICAL AND EMOTIONAL SITUATION

- The Case of Chinese Immigrant Teens -

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ABSTRACT

This pilot study examines new Chinese immigrant teenagers' psychological and emotional stresses when they come to the new cultural environment. Interviews with teenagers from three different political and economic areas of China and some of their parents and school guidance counselors indicate that these youth, because of the impact of two cultures, cannot grow up in the same way as native Chinese or mainstream American teenagers. Analysis of both traditional psychodynamic structures in the Chinese personality and the American conception of the rules that govern social behavior reveal these newcomers' confusion and frustration in the new environment, in school, with parents, and with friends. These new Chinese immigrant teens' psychological and emotional crises are more serious than the language problem alone, which is temporary, because psychological stressors may permanently affect a person's nature, disposition, and life goals. These findings alert society, schools and parents to cooperate effectively on meeting these adolescents' psychological and emotional needs in order to bring them up to be successful adults.

INTRODUCTION

Youth has always been a critical phase in life where the path of life is chosen within a maze of sensitive issues. Modern American youth is taking an unprecedented journey through the chaotic world of crime, drugs, and other threats. While mainstream young people construct their identities within these embedded, diverse, and complex environments, the latest young arrivals find it more difficult to grow up healthily in the new circumstances. Since 1970, a large number of Chinese immigrants have come to the United States. Generally, in the view of many Americans, most Asian immigrant adolescents (including Chinese teenagers) are well behaved and are a "model minority." However, according to a report in the World Journal (a Chinese newspaper), this superficial impression is not true. New Chinese immigrant teenagers are impacted by both Eastern and Western cultures. They suffer maladjustment in the new environment. They are still subjected to over-expectations from their parents with traditional Chinese opinions. However, their psychological and emotional problems are often ignored by their parents, school, and community. Thus, the following phenomena, such as academic grade retrogressing, dropping out of school, joining gangs, and even nervous breakdowns are emerging one after another among these new young arrivals. Why are most Asian teenagers considered well-behaved students? What thoughts are behind the behaviors? What do these immigrant adolescents actually think about and what do they need when they arrive in the strange land? It is worthwhile to investigate the psychological and emotional situation of new Chinese immigrant teenagers. Then school, society and parents may respond to their needs in order to bring them up to be successful people.

THE SITUATION OF NEW CHINESE IMMIGRANTS

The Chinese community that developed in the United States in recent years is concentrated on the East and West Coasts following typical immigrant group settlement patterns with the development of distinct districts or neighborhoods. The new Chinese immigrants are different from previous generations who were known as the "Chinese coolie trade." New Chinese immigrants come from three major areas of China and with different political and economical backgrounds. Therefore, their living patterns vary with their former backgrounds and the area from which they have come.

Generally, a relatively small percentage of immigrants from the higher class in Hong Kong and Taiwan or those who have a higher educational background with good financial resources are more involved in the American mainstream life style. They have no financial problems and work as professionals. They usually live in an English-speaking neighborhood, becoming a rich group of new Chinese immigrants. But most Chinese immigrants must live in the cheapest possible residential areas. Those immigrants desire to live among "their own kind" where they can use their native language, find foods to which they are accustomed, and recreate familiar, if modified, social organizations. These Chinese immigrants go initially into low-income occupations. Some are holding those unskilled or semiskilled jobs most difficult for the host society to fill, such as garment factory workers, restaurant workers, or assemblers.

Because new Chinese immigrants come from three political areas: China (communist), Taiwan (democratic), and Hong Kong (former British colony, Western life style society), their adaptabilities vary with their previous experiences. However, no matter where these new Chinese immigrants originate from, they have

a common cultural ground. Their thoughts, customs, beliefs, and especially their personalities share a common cultural feature because they have been influenced by a common Confucian cultural tradition. In addition, as immigrants, they are all coming to pursue an "American Dream."

PROCEDURE

1. THE INTERVIEW QUESTIONNAIRES

The questions for the interview were generated through literature research and examination of current issues within the Chinese immigrant community. Three objectives were identified for the interview: first, to obtain information on how the new Chinese immigrant teenagers think about themselves; second, to discuss with guidance counselors or after-school program supervisors these teenagers' academic achievements and behaviors; third, to contact parents to determine how they understand their children and how they recognize their children's needs.

The questions were ordered and streamlined to make conditions optimal for obtaining valid and reliable responses (see Appendix for Questionnaires).

2. SAMPLING PROCEDURES

This study is limited to being a pilot project on new Chinese immigrant teenagers who are studying in the New York public schools. Three sample groups were drawn. The first sample targeted twenty-two new Chinese immigrant teenagers. The second sample was ten of the parents of the teenagers. The third sample was comprised of two school guidance counselors and the supervisor of an after-school program in a christian church. (see Table I)

3. DESCRIPTION OF GENERAL SAMPLES

Table I

groups / areas	TEENAGERS	PARENTS	GUIDANCE COUNSELOR	OTHERS (supervisor of a program)
China (P.R.C.)	8	6		
Taiwan (R.O.C)	8	4		
Hong Kong	6			
Others			2	1

The twenty-two teenagers interviewed had come from three different political and economic areas of China. Six boys and two girls come from mainland China. Among them, two arrived only several months ago, and another one year ago. Two have been in America for four years, and the others have stayed over six years. Among these teens from mainland China, four come from low-income families; the others have parents who are professionals. Another six boys and two girls come from Taiwan. Three of them are half-year newcomers, two have been in the United States for two years, another for three years, and the rest have stayed over eight years. Among these teens from Taiwan, three come from lower-middle class families; five come from upper-middle class families. The rest of the teens, four boys and two girls, come from Hong Kong. This group includes three boys and a girl from working class families, who have been in America for over a year. Another girl, who comes from an upper-class family, has stayed for five years. The last, a boy, has lived in Chinatown in New York for over ten years. All of

these teenagers study in New York public schools.

The ten parents had different occupations and backgrounds, but they all have teenage children. Six parents come from mainland China. One of them works in a garment factory. A second, who was a company clerk in China before she came to America, now works as an assembler. The other four parents, after coming to America, completed their graduate studies and are now working as professionals. When they were in China, one of them was a doctor, another an engineer, and the other two were faculty members in college. Four parents come from Taiwan. Two of them owned small businesses in Taiwan. Now, one is a housewife, whose husband is the contractor of a building company, and the other has a hair salon in New York City. The third parent was a professional in Taiwan. After coming to America, she became the owner of a laundromat. The fourth parent is the principal of a small private school in Taiwan. Now she frequently comes to America to visit and take care of her two children.

Of the guidance counselors, one is an American working in a junior high school, where there is a large number of Asian immigrant students. The other high school guidance counselor is Chinese. At her school, there are about 500 Chinese immigrant students. She is specially assigned to be in charge of helping new immigrant students. Lastly, the supervisor is in charge of the after-school program for Chinese immigrant children in the First Baptist Church of Flushing, New York.

FINDINGS

1. IMMIGRANT TEENAGERS' CONFUSION IN NEW ENVIRONMENT

A life lived according to traditional concepts and regulations and parental

requirements lies behind immigrant teenagers. Boundless freedom and new experiences stand before them in the United States. The immigrant teenagers must become aware of which path they should follow. Thus, their morality, ideology and behaviors act in a lopsided way. According to the data from the interviews, immigrant teenagers basically hold the Chinese viewpoint in dealing with many new events. For instance, 16 of 22 respondents (72.7%) believe that they are foreigners and are discriminated against by others. They are not comfortable with certain life styles of other ethnic groups. Harklau states a similar case:

> Most of these students' social activities and associations, such as extended family get-togethers or church socials, occurred within the Chinese American community. Venturing outside of the community was not a comfortable, natural or easy process, and students who desired to do so generally had to work at it. Students perceived so real a distance between themselves and U.S.-born peers that they referred to it as the 'wall' or the 'barrier (Harklau, 1994).

On the other hand, 15 of the immigrant teenagers interviewed (68.2%) appreciate some fashions and popular music, arts and the enjoyable American life styles. In many respects, the immigrant teenagers hold an accepting attitude to new American life. Many of them learn English because of their own motivation instead of their parents' or school's requirements. 20 of the interviewees (90.9%) answered that they like the freedom, democracy and independence in the United States.

Moreover, a distinctive feature is found in the interviews indicating that an ego consciousness has exerted a subtle influence on the immigrant teenagers' character and thinking. For example, six interviewees (27.3%) no longer care

about their average academic scores, to which the native Chinese children pay careful attention. They do not feel guilty about their less-than-excellent performance, while native Chinese children consider that they might cause their parents to lose face. Also, four of them want to get what they want without considering their family's financial situation.

In addition, new immigrant teenagers coming from the three different Chinese areas held slightly different views of the new environment. For instance, teenagers from Taiwan are used to having superior conditions in Taiwan. Compared to their former environment, they find here a cheerless atmosphere surrounding them with different customs. Thus, they often look back at their past times nostalgically. On the contrary, in light of the communist failure in their country, the teenagers from Mainland China have a hopeful view of America. They greatly admire American adolescents' experience of freedom, democracy and independence. To teenagers from Hong Kong, many aspects of life in America are similar to those in Hong Kong. They adapt themselves to American circumstances more easily than teenagers from Taiwan and China. Furthermore, the newcomers have varying cultural identities in the new cultural environment when compared to the more established immigrant adolescents. In the interviews, ten newcomers (0-2 years in U.S.) (45.4%) state clearly that they are foreigners. If they had a choice, nine of the newcomers (90%) would prefer to be Chinese. But they feel curious and free in the new country. Six of them (60%) do not feel shame that they are new immigrants, and they do not feel strongly discriminated against. The reason is that the newcomers still live in their familiar life style and out of the mainstream American society.

However, twelve immigrant teenagers who have been in the United States for more than four years have fallen into confusion about their cultural identity. Of

those interviewed, ten of the twelve (83.3%) do not think that they are foreigners. They believe that they are half Chinese and half American. In addition, if they had a choice, five of them (41.7%) would prefer to be both Chinese and American, seven of them (58.3%) even wishing to be completely American. The result from the interview indicates that there is an inverse ratio in the time immigrant teenagers stay in the United States to their identity with their own culture (see Table II):

Table II

(a poll of 22 teenagers)

duration of stay in U.S.	about 1 year		3-4 years		5-6 years		8-10 years	
nos. of teens	10		5		4		3	
feelings about cultural identity	feel	wish to be	feel	wish to be	feel	wish to be	feel	wish to be
Chinese	10	9	1		1			
half & half		1	4	1	3	1	3	3
American				4		3		

In brief, these teenagers try to be like Americans and cannot. They then try to go back to their Chinese culture, but they no longer fit in, so they just hang in the middle. The result is that those youth are being pulled in both directions, being stretched and, in their estimation, hanging in between.

2. IMMIGRANT TEENAGERS' DIFFICULTY IN SCHOOL

Another problem among immigrant adolescents stems from maladjustment in school. Immigrant students must accept standards for behavior at school which

are quite different from those which govern their behavior at home. In American schools, they feel free in a lively atmosphere. But they are not accustomed to speaking freely because of their limited English skills and their Chinese customs. It surprises them that students can question their teachers. Twenty interviewees (90.9%) indicated that these reactions are strongest when the immigrants first come into the United States; as time passes, they might tolerate this classroom atmosphere. But most of them remain quiet, well-behaved students. In others' eyes, they are still "foreigners." However, in their hearts, they feel lonely.

From the data collected in interviews, the behaviors of the 22 immigrant teenagers appeared as follows:

Table III

Teenagers' responses	yes	somewhat	no
1. like going to school	72.8%	13.6%	13.6%
2. feel good in school	22.7%	77.3%	
3. find difficulty in study	13.6%	86.4%	
4. socialize in school	36.3%	41%	22.7%
5. have friends in school	31.8%	68.2%	
6. confident in classroom		50%	50%
7. ask questions in class	13.6%	59.2%	27.2%
8. feel secure in school	13.6%	63.7%	22.7%
9. understood by teachers	31.8%	50%	18.2%
10. respect teachers	36.3%	63.7%	
11. good relationship with teachers	22.7%	63.7%	13.6%
12. like to be popular	22.7%	50%	27.3%

Seventeen of them feel lonely because of their limited spoken English. Due to language limitations, all 22 of this group (100%) have had at least some difficulties in study. In addition, their interests are in science or math courses which require less advanced English skills. Eleven of the interviewees (50%) definitely do not feel confident or very secure in school. In part, this is because they have only a few friends. Further, not all teachers understand their embarrassment. Meanwhile, nineteen of them (86.4%) like going to school. The reasons vary for each interviewee. For some, school is an outside world where they can socialize with others. In addition, going to school is a right and proper duty for all interviewees, an unalterable principle learned from their parents and Chinese culture. In school, they can have fun and socialize with others due to their improving English skills. However, six of interviewees (27.2%) still do not ask questions very often in the classroom. While most of them are good in math or science, it is noteworthy that two interviewees like "health" and "psychology" courses. They think these courses clarify the psychological confusion in their minds. Some teenagers hope that their teachers will be warmer and more understanding. An interesting phenomenon is that none of these new immigrant teenagers consider themselves popular in school. Sixteen respondents (72.7%) sometimes wish that they could be popular. Yet six of them (27.3%) do not think that "popularity" is important. This concept of socialization has not taken root in their minds.

According to the guidance counselors and the supervisor of the after-school program, the psychological pressure on new Chinese immigrant teenagers is heavier than that on either native Chinese or mainstream American teenagers. They do have a language problem, but it is only a temporary barrier for immigrant teenagers. Because of cultural and economical factors, some of these

teenagers reject the new culture or withdraw themselves from society. Although many immigrant teenagers are praised as well-behaved students in the classroom, isolation still hides in their hearts. Some immigrant teenagers do not do well in academic study, and some have conflicts with other students. However, many immigrant teenagers have retained Chinese values, so they seldom ask for assistance from the guidance counselor. Thus, maladjustment in school creates strong pressure on them.

3. STRESS ON IMMIGRANT TEENAGERS FROM THEIR PARENTS

In the normal pattern of psychological and emotional development, during the teen years the relationship between parents and children dramatically changes. The intimate relationship of parents and their children changes to a "generation gap." No exception, new immigrants face this "gap," as well as the impact of two cultures.

To new immigrant teenagers, their parents' non-understanding causes further stress. From the interviews, three features are found. First, new immigrant parents are struggling to survive in the new land, regardless of which area they come from in China. The common problems begin with language and culture, and some of them are in worse financial situations than before immigrating. They still follow their former customs in America. This situation influences the ways in which Chinese immigrant parents bring up their children in America.

From the Chinese immigrant parents' perspective, formal education is a key to their children's future opportunities in America. In accordance with this belief, parents expect their children to be good students, to apply themselves to their studies, to avoid trouble, and to do whatever is requested of them by their teachers. However, these expectations are not easily implemented by the immigrant

teenagers. This strong parental support for education involves very little actual contact between the home and the school. According to data gathered from the interviews, nine of the Chinese immigrant parents interviewed (90%) themselves rarely become involved in school affairs, unless some problem relating to their child's behavior demands attention.

Some Chinese parents are very strict about their children; for example, when young people are out with friends, parents want to know where they are going, with whom, and when they plan to return. Some only let their children go out with friends whom they know and respect. Some worry that their teenagers have fallen in with a "bad crowd." Certainly, all parents interviewed (100%) want their children to have a good time. Young people, they feel, should enjoy themselves during these years before they take up full adult duties.

The parents' concerns are as follows (a poll of 10 parents):

Table IV

Parents' responses	yes	sometimes	no
struggle for survival	100 %		
high expectations for kids	100 %		
worry about kids' grades	100 %		
worry about kids' security	70 %	30 %	
participate in PTA		10 %	90 %
contact with teachers		30 %	70 %
comfortable with kids' behaviors		50 %	50 %
able to help kids		50 %	50 %
understand kids	30 %	70 %	

Second, as Chinese family members, the new immigrant teenagers still respect

their parents' opinions. Eighteen of the interviewees (81.8%) listen to their parents' opinions (at least sometimes) when they make decisions, instead of making a decision by themselves. This is especially true for recent newcomers. Nineteen of the interviewees (86.4%) think that their parents can take care of them only in routine life situations, and sometimes help them when they have trouble. However, they feel their parents are less helpful in their studies because of limited English and spare time, and they find their parents less helpful to them in establishing relationships with others and in dealing with emotional problems.

It is noteworthy that all the teenagers interviewed (100%) strongly expressed the hope that their parents will understand them more. Teenagers who stay here longer are less likely to tell everything that happened in school or with their friends to their parents. One reason is that it causes more worry to their parents, or it may not yield the understanding and attention from their parents that they desire. The other reason is that these teenagers have learned, in an American way, to make their own judgement independently.

The teens' expectations for their parents may be summed up as follows: (a poll of 22 interviewees)

Table V

Teenagers' responses	yes	sometimes	no
Parents follow former custom	50 %	50 %	
Parents struggle for living	72.8 %	27.2 %	
Tell parents everything	22.7 %	54.6 %	22.7 %
Listen to parents' opinions	22.7 %	59.1 %	18.2 %
Parents can help them	13.6 %	72.8 %	13.6 %
Spend time with parents		100 %	

Finally, according to the view of guidance counselors, two crises exist in new immigrant families. (1) Parents are not involved in American mainstream society; they do not really understand what is happening in the new world. They do not even know what they should do to cooperate with the school and the community to educate their children. They seldom go to teacher-parent meetings or join the PTA or community activities. Therefore, they do not know what assistance they may get from the school or from society. When their children have behavior problems, they often panic but feel quite helpless. In addition, there is a direct relationship between the understanding shown by a teenager's parents and the teenager's good behavior. (2) Immigrant teenagers think that if they know better and more about America, they can be less dependent on their parents. They believe that there is no parental help for them when they deal with problems in school, in society, or with friends. When they have problems or pressure due to difficult studies, psychological confusion or cultural maladjustment, some of them try being absent from certain courses; some of them drop out school. Some of them even seek desperately for assistance from gang members.

According to the supervisor of the after-school program, a good relationship between parents and their children is very important in alleviating teenagers' pressure in the new cultural environment. This good relationship is more important than the parents' academic background. In addition, the teenagers from financially better-off families may obtain more assistance from their parents because parents can hire private tutors or send their children to after-school programs to improve their academic achievement and to increase the teenagers' confidence. In brief, teenagers who have behavior problems often lack their parents' attention. Well-behaved teenagers enjoy their parents' understanding and support.

4. IMMIGRANT TEENAGERS' DEVELOPMENT OF MATURITY AND FRIENDSHIP

An interesting contrast appears in the interviews: every single interviewee agrees that friendship is important to him/her, but most of them have only a few friends in the new environment. This phenomenon indicates that although these teenagers wish for friendship, there is a distance between the wish and reality. In real life, because of family economic conditions, cultural traditions or language barriers, it is difficult for immigrant teenagers to make a lot of friends in the United States. For example:

Case I: Dawei's family lives in an apartment building in New York. He is the only child in his family; his parents spoil him. His parents both work six days a week. Dawei is alone after school every day and all day Saturday. Around that building there is no playground; he sometimes walks several blocks back to his school's sportsfield to play with strange kids. But most of his time is spent at home watching TV, because his mother exhorts him to stay home and study in order to avoid the dangers of his neighborhood. Of course, he has only a few friends, and none is very close. He feels very lonely. His parents do not know English and have no extra money to send him to after-school programs or hire private tutors even though he has certain difficulties in his study. Further, they do not have time to take him for any entertainment. On Sunday, the only day that they can spend together, they go out shopping.

Case II: Zheng-Zheng's parents were doctors in China. But since they have come to America for graduate study, they are quite busy and their budget is tight. Although her parents love her and can help her with studying, and they do encourage her to participate in more activities in school, she has few friends. For various reasons, during the six years they have lived in America, her family has moved six times. In each place, she is always a new resident, and she does

not know who lives next door. Neighbors do not come to visit her house. Sometimes, her parents' friends' children may come from other towns to visit them, and those days are the only happy moments for her. She is a shy girl. She likes reading and playing the violin, but she would rather play with same-age friends. Although her parents do their best to create conditions to make her happy (taking her to museums, to movies, to various shows, encouraging her to go to the library), all of these efforts cannot fill up the void in her mind and heart that friendship could fill. After suffering such lonely days, she becomes more isolated and unhappy.

Case III: Hsiu Fung's family lives in Queens, New York. His parents come from Taiwan. His father works as contractor for a building company from early morning to late evening. His mother was a small business owner in Taiwan; now she is a housewife. Actually, they have enough money to live, but frugally. Hsiu Fung's parents do not know English, but they love him very much. Expecting him to enter a good college, they have hired a private tutor to help Hsiu Fung in his studies. His parents' friends are Chinese. He is accustomed to contact with Chinese instead of Americans. He feels that he has much in common with his Chinese friends and he feels more comfortable playing with them. Unfortunately, his neighborhood consists of Hispanic, American and other ethnic groups. Therefore, he has only a few friends in the United States. He told me that if he were still in Taiwan, he would have a lot of friends.

The above cases are representative of new immigrant teenagers. In fact, several points can be outlined: 1) The lack of normal friendship is a common problem to immigrant teenagers, though the details vary with each teenager's family background. 2) Obviously, immigrant teenagers need friends, but they have fewer friends than most teenagers due to the strange environment. This is one

of the unhealthy situations faced by immigrant teenagers. 3) Compared to normal Chinese and American adolescents, immigrant teenagers have less "peer pressure" but stronger feelings of loneliness. 4) In contrast to American teenagers' independence and Chinese teenagers' obedience, immigrant teenagers inherit a traditional Chinese culture but within a modernized society which allocates ego and sexual liberty, so confusion and contradiction mingle in their minds. 5) Unlike many American teenagers, the immigrant teenagers maintain a conservative attitude toward having boy/girl friends. Meanwhile, unlike the native Chinese teenagers, the immigrant adolescents are mature enough to be aware of life's reality from watching television or accessing other media.

DISCUSSION

The above findings indicate that when immigrant youth enter the new world, their adaptability to the new cultural environment is different from that of their parents. They are definitely more flexible than their parents in accepting new things and are more easily assimilated by the new culture. But they must face a strange world and suffer many new frustrations. It is not easy for their parents to survive in the new world. It is even more difficult for these young new immigrants to grow up healthily in the new environment. In addition, new Chinese immigrant teenagers, like their Chinese or American contemporaries, pass through a significant phase of development from childhood to young adulthood. There are many significant psychological and physical developments during this phase. It is a time of discovering new inner resources of adaptiveness and creativity.

Morality is learned in childhood, and ideology in adolescence. Morality is

learned by the child as he internalizes the prohibitions and sanctions of family and society. For the adolescent, however, a period of life is entered into in which ideological experimentation replaces and encompasses the moralities of childhood. It is in his search for an adequate ideology that the youth begins to sense his own identity. According to Erikson's description, the young adult is one in whom the childhood morality and adolescent ideology have developed into what he calls a "true ethical sense." At this stage there is a concern for both "intimate relationships and work associations by which man can hope to share a lifetime of productivity and competence."

The interactions of external factors and youth's internal traits may be described in the following chart:

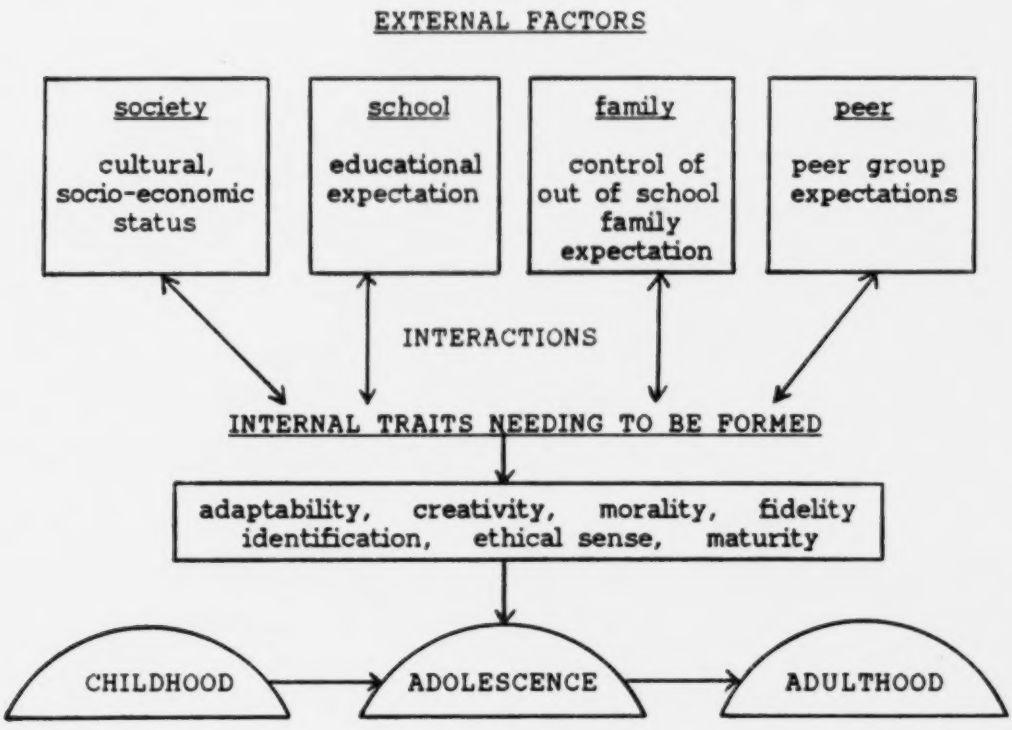

Chart I

At Erikson's identity vs. identity-confusion stage, a changing perspective is the starting point. Emerging from childhood, the physically developing youth also begins to face changes in social and economic expectations. He looks both inward and outward in asking the question, "Who Am I?" As the youth in the identity-crisis years asks that question, he hears many responses from his environment. These responses need to be sorted out. Then, there will be an ultimate answer to youth's search for social verification. Chinese immigrant youth are spontaneously seeking the answers to what their personal and social responsibilities are. However, there are conflicting messages received by these teens from where they originated and from where they live now. What are the messages that they receive from Chinese psychological and cultural traditions? What are the messages that are transmitted to them from American culture and education? Exploring the different influences from both Chinese and American cultures may help us to understand the immigrant teens' thoughts and behaviors described in the findings of this study.

1. INFLUENCES FROM CHINESE TRADITIONS

To understand the Chinese immigrant youth's psychological and emotional states, it is necessary first to explore the traditional psychodynamic structure of the Chinese personality. From a Western viewpoint, the Chinese personality may be described as quiet, introverted, modest and ambiguous. These features have been formed by inherent social, political, cultural and psychological traditions of belief control and social control.

The Western liberal democratic attitude toward opinion control is associated with certain assumptions about the human mind. As individuals, people possess a private realm (that of consciousness, beliefs, or thought) that normally does not

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affect others and that should remain immune to tampering by external agents. The human personality is divided into a social and a private realm, and society should have no control over the latter. In contrast, Chinese justifications for the control of beliefs also rest on certain assumptions about the nature of the mind. The key psychological assumption is that such mental events as knowing and believing are usually accompanied by covert prompting to act. Because such acts may affect others, the existence of the prompting brings private beliefs and opinions into the public realm. This position on the nature of the mind is shared by Confucian and even Chinese Marxist thinkers. Although the existence of such prompting supposedly justifies control of beliefs, the Chinese view of the mind does not support claims about individual "responsibility" for acts, as Westerners normally understand that term.

One of the features of Chinese psychological and cultural traditions is the emphasis on the concept and standard of morality. Although people from Taiwan and Hong Kong lived in a democratic society, and people from mainland China were "brain-washed" by communism, the strong traditional culture and internal religious belief occupy a powerful position in these people's deep ideology. "The Confucian tradition is a mode of thinking and a way of life that still provides a standard of inspiration for people in East Asian societies" (Culture and Self ..., 1985). "The Four Books" and "The Five Classics," the Confucian and Mencian representative works, are known household works in China, Hong Kong and Taiwan. The Confucian and Mencian doctrines have been held as the most lofty by Chinese up to the present. According to Confucian and Mencian philosophy, Chinese children are taught very early the importance of man-made limits. "Good people distinguish above and below and settle the ambitions of the people." "Good people stop evil and promote good, obeying Heaven and accepting its order"

(Confucius, 1992). From the time he is very small the Chinese child learns that life is compartmentalized. A Chinese child grows up with an awareness of both kinds of barriers, one a material barrier defining his relationship with the physical world, the other a social barrier defining his relationship with people. He learns, furthermore, that each segment of existence calls for behavior appropriate to it.

Since early Chinese feudal times, the subjects of a feudal ruler have been required to obey their monarch. The sons in a family must obey their father as well. In addition, the youth must respect and obey the elder generation. Those who go beyond these limits are regarded as traitors and heretics. This value of nation, family or community reflects the idea of building the Chinese family and nation upon the concept of morality. Because the subjects obey the monarch, and the youth listen to the parents or elders, the society seems tranquil and under a force of social control. But obviously, the individual's, especially youth's, desires are constrained.

Gardner points out:

> Any observer has to be impressed with the extent to which China has for centuries been hierarchically organized. It has always been clear who is at the head of the society--generally an emperor or a warlord-- and where everyone else fits in relation to the center, and the apogee, of power (Gardner, 1991).

Therefore, the average Chinese child has a clear idea of the limits within which his ambition may be fulfilled. He knows to what social and professional class he belongs. Each of these classifications implies certain limitations and expectations as far as the child's future is concerned. This concept of social estate was defined by Confucius: "The ruler administers the way of heaven and

earth and assists the proper balance of heaven and earth, thereby helping the people." "Good people distinguish things in terms of categories and groups" (Confucius, 1992).

Another feature of Chinese psychological and cultural traditions is the idea of the value of education. The Chinese believe that "getting higher education will give you a high position and high pay." Thus, the Chinese pay great attention to their children's education if they can. Everybody wishes his/her children to become a "dragon" (a symbol of power) in the future. The children's achievement honors their family and even their ancestors. Gardner states: "China reminded me as well of certain educational virtues often lost sight of in our own country but still happily manifest in that more traditional society" (Gardner, 1991). Therefore, Chinese people have had a tradition of studying hard, entering good colleges, and even becoming bookworms, ignoring the importance of well-rounded performance.

"Confucius worked for the revitalization of culture in its role as a means of cultivating human feelings and maintaining the integrity and well-being of a people.... Confucius believed in the regeneration of public and private conscience through education and the influence of unifying cultural ideals" (Confucius, 1992). Hence, Chinese value self-cultivation and non-competition with others as virtues. Generally, Chinese personalities evidence reticence in public, less aggression in various public affairs, and avoidance of public attention.

"The structure of the school, both professionally and politically, reflects these notions. In the classroom, ... the teachers are considered to be the center of all activity, and students' behavior and words are directed toward them. All knowledge has been established in the past" (Gardner, 1991). The students often prefer to remain silent as well and rarely volunteer for turns, listening to

teachers' lectures.

> "Being quiet is gold and vigorously debating is silver." Being quiet is considered polite and intelligent because only the insecure ones need to prove themselves smart by talking loud. For that reason, the school [in Taiwan] wanted the students to keep quiet in the classroom (Harklau, 1994).

In the classroom, students learn in the same compartmentalizing manner. Learning is essentially a matter of acquiring a clear awareness of the compartments of existence, of their distinctiveness, of their interrelationships. Students must observe various school regulations; otherwise, the punishment would embarrass them and their parents. They study hard, getting good grades because they are faced with very competitive high school and college entrance examinations. They behave well, and in harmony with classmates. Bad behavior might lead to being expelled from school.

In addition, the Chinese adolescent is left in no doubt when questions arise concerning his role in the family. Traditional Chinese parents are the authority within their family unit. They have to support and bring up their children to morality and responsibility. Conversely, the youth should obey their parents. The important matters in a family, the crucial decisions, are usually made only by the parents. Children's education, career, and marriage are seriously considered by their parents. Meanwhile, children are accustomed to listening to their parent's opinions and decisions. Some children like to share their opinions with their parents, especially the parents who are more democratic or westernized. The dependence of the Chinese adolescent on the family is increased by his lack of personal financial resources. The money a child earns is not his own but is given to the parents for the family treasury. Chinese parents tend to be protective of their adolescents. Their children concentrate on their school studies. They trust

their parents' judgements and advice. They wish to repay their parents' love and kindness with their achievements in future. Therefore, there is no sharp conflict and contradiction between these two generations.

In Chinese society, the vague but compelling stir of sexual development creates greater wonder and anxiety than it does in America. To a child who has been carefully trained to compartmentalize life rationally, the tempestuous quality of pubescence is threatening. It raises a doubt as to whether these feelings might not become so intense that they cannot be controlled within the framework provided by society. In fact, in Chinese society, the principle of "social control" effectively holds youth to watching and accessing the models of proper behavior in order to restrain them from disruptive sexual information and propaganda. In learning how to cope with his sexual urge, the Chinese child is helped by his training in recognizing proper limits of behavior. He may be more upset than the American child by the feelings that accompany puberty, but he is better equipped to handle those feelings. From early childhood he has been taught the necessity of controlling his impulses, of not expressing them freely. With puberty he is confronted with the most violent urge of all. The urge may frighten him, but he is at least used to exerting self-control.

New immigrant children were educated in these cultural circumstances before they came to the United States. They continue to live with their parents who formed their fixed psychological and cultural consciousness. These children are unavoidably influenced by Chinese psychological and cultural traditions. Many instances may be found in the Findings section of this study. For example, the interviewed students have manifested typical Chinese ideas on life values. (Some of them stated that they don't care about things that happen in school. They think that is other people's business.) They are not popular in school, and most

of them do not really want to be popular, either.

2. INFLUENCES FROM THE NEW WORLD

"Within western theology and philosophy, concepts of the self were largely unaffected by the directions of experimental psychology and continued to deal with the self as a locus of personal responsibility centering on the explicit moral and ethical connotations of human conduct" (Culture and Self ..., 1985). From a comparative standpoint, the experience of individualism is acknowledged to be psychologically more prominent in western persons than among modal representatives from eastern communities. The political accentuation of individual freedom and rights within some western communities is seen as a license for positive fulfillment. Western individualism has consistently espoused rights for personal freedom and enhancement--politically, theologically, and legally. The belief in individualism is an endorsement of the dignity and entitlement of ordinary persons before God, the law, and with other citizens. "The emphasis on "self-actualization"--both in popular psychological literature and in the self-expressions of some Americans--testifies to an increased regard for personal enhancement and fulfillment" (Culture and Self ..., 1985).

Thus, in American society, children are taught very young to fend for themselves, to make their own decisions, to stand on their own feet. Erikson states:

> As children in America grow older, parents continue to encourage their independence. They encourage their children to earn money, to start their own bank accounts. The children run errands, baby-sit, carry newspapers, sell lemonade--in fact, they often surprise their parents with the jobs they turn up on their own. They use their earnings as they wish. ... American

children also make their own social ties outside the family (Erikson, 1963).

There is a comprehensive education system in which government-funded public schools provide free education to all in the United States. Affluent families may send their children to private schools in the hope that they obtain a better education. Therefore, children do not have to compete just to go to school. The children are encouraged to develop in the way that they wish. The teaching methods are more flexible than those implemented in Chinese schools.

> Public schools, particularly high schools, are not simply vehicles for the transmission of academic knowledge. Most in the U.S. view them as having an important socializing function as well, as centers of teenage friendship networks and sources of extracurricular activities, and as sources of information about future schooling and career opportunities. The socializing function of schooling has been extremely important historically in assimilating new immigrants into U.S. society. ... U.S.-born high school students seized any teacher-sanctioned opportunity for classroom interaction such as group work (Harklau, 1994).

Young people themselves may be able to identify their own developmental tasks. The ethnic, racial, and social class backgrounds from which adolescents come influence the priorities they place on the several concurrent developmental tasks confronting them and the success they have in completing the tasks. A general picture may be drawn:

> Somewhat more than half of all working-class boys and girls are upwardly mobile, succeeding in the developmental tasks that make for success in middle-class life. ... Middle- and upper-class teenagers are under strong family pressure to associate with young people from families like their own, to cultivate a variety of social, cultural, and athletic skills, to get wide social

experience, to complete their education, ... Upper-class adolescents are often away from home attending school, after which some girls marry, whereas other girls and most boys pursue careers (Duvall, 1985).

On the other hand, the American ideology and cultures are creating certain problems for its youth. Minority young people find the path to fulfillment particularly rigorous. Researchers estimate that 20 percent or more of all teenagers find it extremely difficult to grow into responsible adulthood. These are the youngsters who, for one reason or another, drop out of school with a history of failure, frustration, and maladjustment in school, home, and community (Havighurst, 1960; National Center for Education Statistics, 1983). Some serious behavior problems occur in the teen years. Five teenagers commit suicide in the United States every day (Frederick, 1982). That some adolescents feel so desperate that they take their own lives is a challenge to all caring adults.

Extending explicit individual rights to minors diminishes the authority of adult parents. In the west-- most clearly in the United States-- the sense of heightened individualism affects the balance of family relationships and obligations. Children are socialized simultaneously to be obedient, to submit to rules which protect the rights of others, and to develop a progressive independence. Operationally, independence means being able gradually to assume responsibility for their own actions, to be able to abbreviate their demands on others, and to exercise (internal) control over their actions. "In the United States, the rhetorical belief in independence acts to conceal the complex interdependencies in family and social relationships. Children, adolescents, and young adults who objectively are not independent of their families (financially and instrumentally), feel the need to act as if (and to believe) they are, and to disregard transparently dependent aspects of their relationship to parents,

teachers, employers, and other superiors. Much of this independence is 'psychological' and has the effect of inflating a sense of individualism. This subscription to an inflated view of individualism is condensed in the popular contemporary phrase of 'doing your own thing'" (Culture and Self ..., 1985).

Adolescents' success in achieving their developmental tasks is influenced profoundly by the way parents perform their own developmental tasks at this stage. Today, American parents find it hard to guide their teenagers. There is currently more discussion in the United States about the importance of giving children a feeling for limits. Parents and high school students are found to exaggerate the power they each have in the family but to agree on their degree of closeness to one another (Jessop, 1981). A study of 466 family triads made up of mother-father-youth concludes that the "generation gap" is considered far more pronounced by the children than by their parents.

In addition, American society is a competitive community. Most Americans like to be popular and to get others' attention. To get the public's attention, one has to learn to socialize successfully with others. This has imperceptibly become a motivation to maintain good friendships.

> Having friends is a significant social achievement, and an indicator of social competence and mental health. Early peer relationships provide an opportunity for the child to become intimately involved with another, an essential feature of social adaptation in all contexts and at all ages. Peer relationships influence social and cognitive development, internalization of moral values, sex role learning and socialization of aggression (Fullerton and Ursano, 1994).

In terms of psychosocial maturity, the American child has had less preparation. Rather, he has been encouraged to express his feelings freely. Now

suddenly the attitude of his elders is reversed. He is expected to exert self-discipline and not act out this new feeling at the very point in life when it is most difficult to obey. From newspaper stories, from movies and magazines and TV, American adolescents learn that the ideal standards are false. They must choose between observing the standards and feeling frustrated and cheated, or violating the standards, feeling guilt, and risking social sanction.

> Many adolescents engage in behaviors, such as premarital sexual exploration, that exceed social barriers, and these are referred to in the literature as deviant behaviors. ... Adolescents become more socially and physically mature as they advance in age and more interested in sexual intimacies (Benda and DiBlasio, 1994).

From the examinations of Chinese and American psychological and cultural characteristics, one way in which Americans and Chinese seem to differ clearly is in their conception of the rules that govern social behavior. The Chinese generally believe that it is right for people to be forced to accept the sharply defined framework which man has projected onto the chaos into which he is born. Americans, on the other hand, generally feel that individuals should not be hampered in their free development but should discover for themselves the rules that govern the naturally ordered reality into which they are born. Taking these two attitudes as starting points, we can more clearly understand the perplexity of the Chinese immigrant youth who live in the narrow space between two psychological and cultural traditions. New immigrant youth find the path to fulfillment particularly rigorous in the new environment.

SUGGESTIONS

How should parents, school, and community respond to these teenagers'

needs? What should Chinese immigrant youth realize and how can they tap into the mainstream society? The following suggestions may be useful:

1. Schools could provide immigrant teenagers with some skills to ease culture shock so they are not distracted from their studies. Educational practice could be improved in the following four ways: a) By facilitating Chinese immigrant youth to success in school through encouraging them to participate in class discussions and requiring oral presentations in class to promote opportunities to get them into the mainstream classroom. b) By increasing the number of guidance counselors who care for immigrant youth's psychological growth, especially, in high-immigrant-population schools where the ratios of students to guidance counselors are very high. c) By building better relations between immigrant students and their teachers: Teachers should increase multicultural awareness and clearly see themselves as helping students to acquire and strengthen survival skills. d) By supporting parental authority through increasing contact between parents and school, which would also increase support for school authority.

2. Parents must understand their children's psychological change, and help them to survive in the new environment. Immigrant parents should: a) Become involved in school affairs. b) Discipline and supervise children properly, noticing their teenagers' difficulty in school and in the new environment, and understanding their identity confusion and emotional needs. c) Encourage children to participate in school and community activities to develop their own life style and values, and to refine their social skills. d) Share opinions with children. The teenager's emotional change is subtle. At certain points, parents' concern may reduce their children's psychological crisis and lessen their confusion.

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3. Communities could help new immigrant children grow up surrounded by care and friendship. The mainstream society should accept and assist these immigrant teenagers step by step. a) Churches can take an active role through after-school programs to build bridges between immigrant adolescents and majority youth to help these young newcomers develop friendships and expand their social connections. b) Social organizations can provide support: At the Queens Psychological Center in New York, a few volunteer social workers observed the psychological crisis of new Chinese immigrant children and are working with local schools to solve cultural and psychological problems for Chinese immigrant students. If this "spark" of caring about immigrant children can start a "prairie fire," the road to immigrant youth's growth will be much smoother. c) Neighborhoods can offer social opportunities for newcomers by arranging for same-aged children to play together in sports and games, and form new friendships in the community to help immigrant students succeed in school and community.

4. Immigrant teens could develop a positive sense of self worth through four keys to success in conquering psychological crises: a) **Motivation:** In the United States, there are various resources available for people's interests or needs. All the immigrant youth have to do is reach out for them. Education requires a great deal of self-discipline. There is a certain amount that adolescents have to do on their own. Motivation is especially important for immigrant youth's progress. b) **Adaptation patterns:** It is healthy that some of the immigrant teens are proud to be both American and Chinese. Immigrant youth will make a creative contribution to American society if they accept strong points from both American and Chinese cultures. c) **Independence orientation:** Americans express the greatest desire to be "on their own." Immigrant teenagers must realize that this independence

is a valuable experience for their future. Meanwhile, it must be clear to them that independence is not disregard of parents or other authorities. **d) Self-esteem:** Immigrant teenagers should learn to assimilate into this competitive society, facing challenges. Successful life is won by oneself through struggle; it is not bestowed by others' favor. Therefore, building self-esteem is fundamental to enhancing teenagers' cross-cultural skills.

CONCLUSION

The above findings and discussion indicate that, when these new Chinese immigrant teenagers live with the impact of two cultures, they cannot grow up in the same way as the native Chinese or American teenagers. From a psychological viewpoint, they have to struggle to behave well and follow the requirements of their new school system; they have to learn to live in a strange community with other ethnic groups; they have to bear their parents' overexpectation or blame; and they have to overcome isolation without the joy of friendship. In addition, this study has explored some important factors that influence the psychological development and behavior of new Chinese immigrant teenagers. Language problems are not the only barrier for Chinese immigrant teenagers adapting to a new cultural environment. Their psychological and emotional crises are more serious than the language problem alone. In fact, the language barrier is a temporary problem, yet psychological frustration may permanently affect a person's nature and disposition, as well as one's goals in life. These Chinese immigrant teenagers are seeking the balance point of their young lives. They badly need care and understanding.

Youth represents the future of a society. The "Babyboom" generation has become the social backbone of today. The present younger generation will

definitely open a new page of history. Nurturing our youth is the responsibility of school, society, and parents. If school, community, parents and the whole society put concern for the psychological growth of new immigrant teenagers on their agenda, these immigrant teenagers will eventually succeed and make their contributions to American prosperity in the future. A Chinese proverb says: "Reach the same goal by different routes." It is sincerely hoped that, despite the tortuous psychological path experienced by Chinese immigrant teenagers, they will be able to grow up as healthfully as will most of their native Chinese and mainstream American contemporaries.

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APPENDIX

QUESTIONNAIRE

- FOR TEENAGERS (Likert Scales format) -

I. ABOUT NEW CULTURAL SURROUNDINGS:

1. What was your first impression when you arrived in the U.S.?

   excitement___ frustration___ curiosity___ fear___

2. What do you like about America?

   freedom___ democracy___ beauty___
   wealth___ other___

3. In the U.S., you feel that you are:
   a foreigner___ an American___ or half and half___

   1) How long have you had the feeling? years___
   2) Do you feel ashamed that you are a new immigrant?
      more___ less___ not at all___
   3) Are you discriminated against by others?
      yes___ sometimes___ no___
   4) Is the situation changing now?
      more___ less___ not at all___

4. Was the language the most difficult problem that you met when you came to America? Yes___ No___

   1) When you knew only a little English, what did you feel (in school, at home, in your neighborhood)?
      worried___ eager to learn___ isolated___

   2) When you spoke English better, what happened to you?
      opened your eyes___ felt confident___ made friends___

   3) When you had English problems, did you feel:
      pressure___ embarrassment___ depression___

   4) What motivated you to learn English?
      you wanted to learn by yourself___
      your parents pushed you to learn___
      It is the requirement of the school___

5. Do you prefer American or Chinese things in the following:
   1) music_____ 2) dance_____ 3) movies_____
   4) food_____ 5) dress_____ 6) entertainment_____

6. If you had any choice, would you prefer to be an American or be a Chinese?
   American___ both___ Chinese___

7. Do you like the American life style or the Chinese life style?
   American___ both___ Chinese___

8. Do you often watch TV shows? yes___ no___

   * Which programs do you like?
     favorite in all aspects___
     favorite in a few aspects___ (which?)
     do not like at all___

9. What do you think about the crime shown on TV?
   afraid___ disgusted___ it is not my business___

10. Do you admire American teenagers?
    yes___ somewhat___ not at all___

II. ABOUT PARENTS:

How did you feel about your parents after your family moved to America?

1. Do your parents still follow their former customs in America?
   yes___ sometimes___ no___

2. Do you think your parents are struggling to make a living?
   yes___ sometimes___ no___

3. How do you expect your parents to treat you?
   help me more___ understand me more___ leave me alone___

4. Do you tell everything that happened in school or with your friends to your parents?
   yes___ sometimes___ not at all___

   * If so, what are their reactions?
     give me good suggestions___
     no reactions___
     worried more___
   * If not, why?
     no help___
     making them worry about me___
     they do not understand or pay attention___

5. Do you like to listen to your parents' opinions when you make a decision?
   very much___ sometimes___ not at all___

6. Can your parents help solve the problems that you meet?
   * in study: often___ sometimes___ never___
   * in association with others:
     often___ sometimes___ never___
   * in emotions: often___ sometimes___ never___
   * in taking care of you:
     often___ sometimes___ never___
   * when you have trouble:
     often___ sometimes___ never___

7. Do your parents take you to:
   visit museums___ use the libraries___ see movies___
   concerts___ travel___ parties___ picnics___

III. IN SCHOOL:

Do you like to go to school? like___ dislike___

1. What is the reason you like to go to school?
   having fun in school___
   socializing with others___
   obtaining knowledge___

2. What is the reason you do not like to go to school?
   boring___ homework and tests___ discipline___

3. Do you have a good time in school?
   often___ sometimes___ never___

4. Do you feel difficulty in your studies?
   often___ sometimes___ never___

5. Which course do you like in school? _____ * Why?
   interesting___ easier___ good teacher___

6. Does going to school make you feel that you belong to the society?
   yes___ sometimes___ no___

7. Have you found many friends in school?
   many___ a few___ none___

8. Do you feel confident when you are in classroom?
   yes___ sometimes___ no___

9. Do you often ask or answer questions in the classroom?
   quite often___ sometimes___ seldom___

10. Do you feel secure in school?
yes___ sometimes___ no___

11. What do you think about students' bad behavior in your school?
like___ dislike___ it is not my business___

IV. WITH TEACHERS:

Generally, how do you like the way your teachers treat you?

1. Do you think that the teachers understand your situation?
yes___ some of them___ not at all___

2. Do you feel free discussing with your teachers?
yes___ in some classes___ not at all___

3. What difference do you find between your former Chinese teachers and your American teachers?
more strict___ similar___ more flexible___

4. How do you expect your teachers to treat you?
help me progress___
less homework and tests___
fairly and warmly___

5. Do you respect your teachers?
very much___ somewhat___ very little___

6. Do you have good relationships with your teachers?
yes___ with certain teachers___ no___

V. WITH FRIENDS:

1. How many friends do you have in America?
many___ a few___ none___

2. Are most of your friends Chinese or members of other ethic groups?
Chinese___ others___

3. Do you miss your former Chinese friends?
very much___ somewhat___ not at all___

4. Do you feel that you are different from other children?
strongly___ somewhat___ not at all___

5. Do you tell your friend everything that happens to you?
yes___ sometimes___ no___

6. Do you feel that friendship is important to you?
very much___ somewhat___ not at all___

7. Do you have a boy (or girl) friend? yes___ no___

VI. ABOUT EMOTIONS:

1. What usually makes you angry? _____

2. Do you feel ashamed when you are non-verbal, or not successful in academic study? yes___ no___

3. Do you feel you are better than others or not?
yes___ in some aspects___ no___

4. Are you popular in school? yes___ no___
Do you want to be popular?
yes___ somewhat___ not at all___

5. If you are an average student, do you feel guilty with your family?
yes___ somewhat___ not at all___
Or do you feel depressed?
yes___ somewhat___ not at all___

6. Do you think self-esteem is important to you?
yes___ somewhat___ not at all___

1) Are you a person with self-esteem? yes___ no___

2) What do you think is the main characteristic of a person with self-esteem?
self-confidence___
ignoring others' view___
doing what I want___

7. Do you mind when others ask about your own business?
yes___ sometimes___ not at all___

* Do you mind when your parents ask?
yes___ sometimes___ not at all___

8. When do you think you have the right to do something independently without your parents' care?
When I am old enough___
When I see other teenagers doing what I want to do___
This is in America, I should have my own opinion___

9. Do you ever feel peer pressure?
often___ sometimes___ never___

QUESTIONS IN THE BEGINNING OF CONVERSATIONS

- WITH TEENAGERS -

1. How long have you been in America?
2. How old were you when you arrived in America?
3. Do you have any hobbies?
4. Do you like any sports?
5. Do you have brothers or sisters? ..... (family situation and background)
6. What are you going to do in your career in future?
   _____ not sure___ never think about it___

QUESTIONNAIRE

- FOR PARENTS -

I. Likert Scales Format:

1. What do you expect from your child?
   to have a good future___
   to have a good career___
   to live better than you do___

2. Are you satisfied with their academic achievement and their behaviors?
   yes___ in some aspects___ no___

3. In which ways do you feel your child has changed greatly since they came to America?
   language___ dressing___ temper___ favorite activities___
   relationship with you___ respect___ value____

4. Can you give your child any assistance?
   yes___ some___ not at all___
   * In which aspect?
     taking care of them___
     academic study___
     physical exercises___

5. Do you believe that you understand your child?
   strongly___ somewhat___ not at all___

6. When did you find that your child is changing:
   when he/she arrived here___
   when he/she learned more English___
   when he/she matured___

II. Comment On Format:

1. What do you wish regarding your child's performance in school and at home?

2. Do you think that your child has a happy childhood in his/her the new circumstances?

QUESTIONNAIRE

- FOR SCHOOL GUIDANCE COUNSELORS -

Comment On Format:

1. What would you comment about Chinese students regarding:

    1) language acquisition
    2) learning motivation
    3) school performance and behavior

2. What are their advantages and disadvantages in the new environment?

3. Do you have frequent contact with Chinese students?

4. Do they often ask for your assistance?

5. What do you think are their difficulties in school, in the new environment?